

ONE OF THE <sup>29</sup>  
**SERMONS**  
**PREACHED**

*At Westminster :*

The fifth of APRILL, (being the  
day of the Publike Fast,)

*Before the Right Honourable Lords of*  
the High Court of PARLIAMENT, and  
set forth by their appointment.

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*By the Bishop of SARUM.*

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IEREMIE 3.22. the latter part of the Verse.

*Behold, wee come vnto thee, for thou  
art the Lord, our God.*

**S**OME wonderfull sight out  
of all question was heere  
to be seene, or else men ne-  
uer durst haue beene so  
bold, as to haue called to  
the great God of heauen  
to behold it. Some pleasing spectacle out of  
all doubt was to be exhibited, or else the great  
God of heauen would neuer haue vouchsafed  
the casting downe of his gracious eye vpon  
it. It was so indeed. A wonder aboue all  
other wonders: the stony and rebellious  
hearts of men suddenly turned, into soft and  
obedient hearts. A ioyfull spectacle vnto God  
aboue all other spectacles; runnagate ser-  
uants returning vnto the seruice of their Soue-  
reigne Lord; rebellious children repenting,  
B and

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*Luke 15.7.*

and running as it were into the bosome of their gracious God, and louing Father. If wee will belecue him who is *Truth* it selfe, this is the principall, if not the onely sight vpon earth, which giues contentment, and brings ioy vnto Heauen, vnto the Saints, vnto the Angels, yea vnto the blessed Trinity it selfe. I haue chosen this, as a Text fitting the present occasion, because we are now doing the very same thing, which the Israelites then did: Fortell me, I pray, what doe we intend by this solemne generall Assembly, or what doe we pretend by this publique Fasting, Praying, and humbling our selues vnder the hand of Almighty God, but this serious protestation; *Behold, we come vnto thee, for thou art the Lord our God?* Bold, prophane, and wretched men we are if wee deride our Maker, and call vnto him, that he would out of heauen behold a Sight heere vpon earth when in truth there is no such Sight to bee seene. Dutifull, holy, and happy men we are, if God looking downe from heauen, behold in vs, that which we pretend, and he expects. Now that we may the better vnderstand what this is, let vs come to a particular consideration of the Text ;  
which



which is nothing else, but a short and direct answer of Gods people, vnto a Proposition which God had made vnto them in the words immediately going before. Gods proposition was this: (*O returne yee back sliding children, and I will heale your rebellions*) The Israelites answer hereunto, is very punctuall and direct. (*Behold, we come vnto thee for thou art the Lord, our God.*) In which answer, we may obserue thesetwo generall parts:

1. A protestation of their sincere obedience, (*Behold, wee come vnto thee*)

2. A declaration of the motiue inducing them thereunto, *For thou art the Lord, our God.*

This protestation consists not of many words, and yet it containes many matters of great importance; which I will speake of in order, as the words shall offer them vnto me.

1. The first is the Inward Obedience of their Hearts, implied in the word, *Ecce, Behold:* For howsoeuer the Heart bee not expressely named, yet this *Ecce*, calls as it were vpon God, to take notice of the secret resolution of their hearts, and to behold their obedience, in bowing and bending of them, vnto his most iust, and holy commands. In all accep-

Seneca.

table obedience vnto God, the Heart must be the ringleader: if that be wanting, the seeming good actions of a Heartlesse Christian, are but like the walking or stirring of a liueles body, which affrights many, but pleaseth no beholder. *Omnia honesta opera voluntas inchoat.* It is the Heart or Will, which giues the beginning vnto euery good action: and this is it which in the first place the Israelites presented vnto God: And surely there was good reason, and a iust cause of their so dooing.

First, because their vnfaithfull and stubborne heart was it, that had lead them out into open rebellion against God; and therefore it was necessarily required, that a loyall and obedient heart, should also be their Leader, in this their Submission; and comming in vnto Almighty God. Againe, whensoever God calls vnto a Sinner to returne; his meaning is, that his heart should first answer vnto the call. *My Sonne giue me thy heart;* and *Hebrewes the 10.22. Let vs draw neere vnto God with a true heart.* As good stay behinde; as come when God calls, and leaue our hearts behinde. Last of all, it is the Heart vpon which Gods eyes are principally fixed, whensoever we present  
our

our humble seruice vnto him : and it is one of his Royall Prerogatiues, to be the Discerner of Hearts. Wee may therefore well suppose, that these Israelites durst neuer haue called God to Behold their comming, had not their hearts beene their leaders. For they could not be ignorant of that peremptory conclusion.

*(If I regard wickednesse in my heart, the Lord will not heare me. Psal. 66. 18.)*

Now if any man askeme whence came this admirable change, that men of brazen foreheads, and iron hearts, are so suddenly become men of humble, soft, and religious hearts, all that I can answer is this : The same God that had long called vnto them for their hearts, had now at length giuen them new hearts, and a new spirit, and had taken the stony heart out of their body, as the Prophet Ezekiel speakes. *Bona voluntas est hominis propria, sed Deo inspirante concepta.*

*Chap. 36.*

*Verse 26.*

*Prosper.*

A good will, or a good heart, is a mans owne when he hath it : but it is the diuine inspiration from whence hee hath it. Let vs now for a while leaue the consideration of these Israelites, and their new hearts, and come to consider our owne. We all make the same protestation this day, of our obedient and penitent hearts

*Psal. 40.*

which they did. Wee all in effect intreate  
 GOD to looke downe from heauen, and  
 to Behold this vnfeined and sincere reso-  
 lution of our Hearts. Take heede of  
 drawing neere vnto GOD with your  
 lippes, and remoouing your hearts farre from  
 him. Be sure of that constant resolution which  
 was in holy *Dauid*, when he made this profes-  
 sion: *I desire to doe thy good will (O my God) yea*  
*thy law is within my heart. Pars prima bonitatis*  
*est velle fieri bonum.* The first part of goodnesse,  
 is to haue the Will of beeing good. I cannot  
 pierce into your hearts, and see your secret  
 intentions and purposes: God can, and  
 doth, and your owne hearts also can and doe  
 take notice of your inward resolutions. Hath  
 any man therefore had a filthy, lustfull, and  
 adulterous heart; aske it whether it be now  
 resolued to keepe it selfe a pure, chaste, and  
 vndefiled heart. Hath any man had a coue-  
 tous or an ambitious proud heart, let him  
 search into it, and see whether it now be  
 resolued, to renounce the world, with all the  
 vaine pompe and pride thereof. Hath any  
 man had an vncharitable, contenrious, and  
 malicious heart; let him examine himselfe,  
 whether

whether hee bee fully bent to purge out this  
old and sowre leauen of maliciousnesse or  
no.

If our outward humiliation be seuer'd from  
this inward resolution, What is it but (as Ter-<sup>*Aduersus Marc.*</sup>  
tullian speakes) *Impietatis secreta superficialibus*  
*officijs obumbrare.* To hide the depths of wic-  
kednesse vnder a Superficies of holines. I hope  
there is none such here; but if there be, let  
them know, that a dissembling Nation is stit-  
led, *The People of Gods wrath*; because hypo-<sup>*Esay 10.*</sup>  
crites are (to vse the Philosophers phrase) *in*  
*ultima & proxima dispositione*, in the last, nec-<sup>*Verse 6.*</sup>  
rest, and fittest disposition, to take fire at the  
deuouring flame of Gods wrath. In this day  
therefore of our solempne Fast, and of our pro-  
fessed new obedience, it much imports vs to  
be sure that wee are sound, and not rotten at  
the heart; least when wee shall come  
hereafter to pleade with God, as those hypo-  
criticall Iewes did; *why haue we fasted, and thou*<sup>*Esay 58.*</sup>  
*seest it not. Why haue wee punished our selues,*  
*and thou regardest it not?* VVee receiue the  
same answer. Behold, in the day of your fast, yee  
seeke your owne will; Behold, you fast to strife and  
debate. If there be in our hearts a resolution  
onely

onely of abstaining from meate and drinke for certaine howres, but no purpose of waining our selues from our owne wills, all outward shews of intended reformation, will but make to our deeper condemnation. *Qui laudatur ab hominibus vituperante Deo, non saluabitur ab hominibus damnante Deo.* He who is praised of men, whilst God accuseth him, cannot be saued by men, when God will condemne him. But I am charitably perswaded, that euery one of vs, who this day present our selues vnto the view of God, hath brought with him a new heart, fully resolved vpon a new and holy life.

2

2. There is a second point now to be considered in this Protestation of their obedience; and that is, the outward performance answerable to the inward resolution and purpose of their hearts: wherein I will first speake briefly of the Act it selfe, and then of the severall circumstances considerable in the same Act. This Act God expresseth by the name of Returning; (*O retorne yee disobedient children.*) The Israelites terme it Comming. (*Behold, we come vnto thee.*) Both words note vnto vs one and the very same thing; to wit, the forsaking

forfaking of our wicked and finnefull waies  
 and the walking in the vndefiled way of  
 Gods Commandements. For as sinne, is  
*Auerfio à Creatore, & conuerfio ad creaturam.* An  
 inordinate turning from God vnto the crea-  
 ture; fo on the contrary, Godlineffe or righ-  
 teoufneffe, is a turning from the vaine crea-  
 ture, and a Returning or comming vnto God  
 our Creator. *Ad Deum non locis mouemur fed Augst.*  
*moribus.* We come vnto God, not by fhifting  
 of places, but by changing of our manners  
 and praifes. Comming vnto the Church  
 (as now we doe) is but comming vnto the  
 materiall house of God: ceasing to doe euill,  
 praifing to doe well, that is our true retur-  
 ning vnto God. *Let the wicked forfake his Ef. 55. 7.*  
*waies, and the vnrighteous his owne imaginati-*  
*ons, and retorne vnto the Lord.* If there be not  
 this outward praife, answerable vnto the  
 pretended inward obedience of our hearts;  
 out of question the former pretense was but  
 false and counterfeit. *Nemo veraciter dicit, vo-*  
*lo, qui non facit illud quod potest.* No man true-  
*Parisienfis.*  
 ly faies: I am in Will and Heart resolved, vn-  
 leffe according to his ability, he indeauour to  
 performe his resolution.

C

But



But every man will alleage for himselfe, that he is none of those that come vnto God in pretended resolutions of obedience; hee comes in deed, that is, in the practise of a Godly life. Let vs examine a little the truth of this allegation. There is but one way of coming vnto God; there are many crooked by-paths (yet broad and beaten waies too) which carry vs quite away from him. He who walkes in the way, which Gods Word hath chalked out vnto him, he and none but he, is comming vnto God; and how few bee there that care either to finde or follow this way; They which follow the guidance of their own corrupt and crafty reason, may come vnto wealth or worldly preferment, but certainly by this way they can neuer come vnto God: and how many bee there that wander in this way all their life long. But the Apostle hath giuen them their doome. *The naturall man perceiues not the things which are of God, neither can he, for they are foolishnesse vnto him. They which follow the bent of their owne sensuall appetite, may wallow in bodily and filthy pleasures; but by this way they can neuer come to God, nor to those pleasures which*

1 Cor. 2. 14.

*are*

are at his right hand for euermore. Last of al, they which walke in the way wherein the Multitude walkes, and follow onely the fashions of the present time, they may at length arriue at that place, wherethey shall meete with most company, but neuer there where they shall meete with God, and the best and most blessed company. *Tritissima queque via maxime decipit.* Seneca. The most beaten and broad way, leads vs farthest out of the right way. What therefore remaines, but onely this? If thou wouldest haue assurance, that thou art in the number of those that truely come vnto God, see whether thou takest his word for a lanterne vnto thy feete, and a light vnto thy paths; for this alone is the straight way chalked out by God, and bringing men vnto GOD. And let this suffice for the Act of our comming vnto God; the Circumstances of this act must now bee handled, which are in number three.

The first, is the Generality of the persons returning or comming vnto God, implied in the word, *Wee*; that is, All wee, the whole Congregation, *Behold, wee come.* Had not their comming beene a ioynt and generall comming, they could not thereby haue ob-

tained that which they sought for. What was that? The remoouall of such heauie iudgements as lay vpon them, and the auerting of more heauie, which by the Prophets were threatned against them. A particular man by returning vnto God, may turne away a particular iudgement hanging ouer his owne head; but where the rebellion hath beene generall, and where the iudgement prepared is some generall calamity, there it must bee a generall conuersion and comming vnto God, that must turne away his wrath. *Noah, Daniel, or Iob*, may deliuer their owne soules by their particular repentance; but they shall saue neither sonnes, nor daughters, they onely shall be deliuered, but the land shall be wasted. If the Sea roare and swell, threatening to breake downe the banks, and ouerflow some large plaine; it is not the care of one or two in keeping or repairing their banks, that can preuent the inundation: euen so when God, (that I may use the phrase of the Prophet *Jeremy*) shall roare from aboue against a nation, and be ready to swallow them vp: If there be not a generall indeauour in stopping him from making a breach, the indeuours of some few

few cannot preuent the deluge of his wrath. Would wetherefore (the people of this land) preuent a generall calamity, which out of doubt hangs ouer our heads for our generall impiety; let vs troope together, and one call vpon another; *Come let vs returne vnto the* *Hof. 6.*  
*Lord, for he hath spoiled vs and he will heale vs,*  
*he hath wounded vs, and hee will linde vs vp a-*  
*gain.* *Let the children of Israel, and the children* *Ier 50.*  
*of Iuda Come Together, and weeping seeke the Lord* *Verse 4.*  
*their God:* In brieft, let vs all ioyning together, hands, hearts, and voices, say truly and vnfeinedly vnto God, *Behold, wee come vnto thee*; and then there is no doubt to be made, but he will turne away his fierce wrath from vs. But alas, what hope or likelihood is there of such a ioynt and generall returning vnto God? Euery man indeed seemes willing that others should turne from their sins and come vnto God, but the most are desirous to stay behinde themselves, or to be the very last in this returne. The Laity are much troubled, and heartily grieued at the Scandalous sins of the Clergy, and by all meanes they would haue vs forced to come vnto God ioyntly and generally, without leauing any

one stragler of our company behinde vs. But when the matter concernes themselves, I see no such generall displeasure against their owne sins, no such care or indeauour to returne ioyntly and generally vnto God in their owne persons. And I am afraid wee of the Clergy are quit with them in the same kinde: inueighing mightily against their sins, and crying aloud vnto them, *Returne*, and yet in the meane time going on in our own. I might say the same of the great and mighty men of the land, compared with the poorer and meanner sort of people. Both haue their proper and knowne faults; each of them are wondrous earnest that the other might be reclaimed, and neither so forward as they should be, in reforming themselves. I see but one way to make vs come ioyntly and Generally vnto God; and that is, if we can fall amongst our selues at an vnwonted and vnheard of, but most allowable and happy strife, who shall be the first in comming vnto God. I am sure there is euery where strife more then enough for worldly precedence: I would I were able to kindle in your hearts a spirituall ambition about this Holy Precedence, in  
com-

comming vnto God. Let vs of the Clergie begin the contention; and as we haue a prerogatiue of more neere and speciall attendance vpon God in regard of our sacred function: so let vs strue to come first and neereft vnto him in holines of conuersation. If we prooue dull and slacke herein, you the Nobles, the Magistrates, the great men of the kingdome, step forth, and claime your priuiledge. The high Officers of the Kingdome in Ciuill matters challenge a right of precedence before other men: but this is not all; take notice I pray, of your full right. You are stiled and inrolled, *Officers of Gods Kingdome*, and there-<sup>wisd. 6.</sup> fore you must hold your precedence, as well <sup>Verse 4.</sup> in the Seruice of God as of the King. If neither Priests nor Nobles, Ministers nor Magistrates, will put in for this right of precedence: you of the commonalty, you of the lowest and meanest of the commonalty, strue to get the precedence from vs both. It is neither pride nor euill manners, in this case to thrust before your betters. Nay, in so doing, you make your selues more holy then your Priests more noble then your Princes. It was the saying of a Philosopher; *Philosophia stemma non inspicit,*

*inspiciat.* The Diuine may say as truly; *Theologia stemmanon inspiciat*; Diuinity looks not vpon pettigrees. Hee is nobly borne, who is borne againe of the Spirit; he is honourable, who makes it his honor, to be one of the first and formost in Gods seruice. *There is a seede of man which is an honourable seede: and this honourable seede are they which feare the Lord.* Now my wish and prayer vnto God, and my earnest exhortation vnto you is this; that you would all grow ambitious of this honour, that you would lay aside all other strife, and make this your onely strife, who shall first leaue his sinnes, who shall first come vnto God. If this strife were once a foot amongst vs, no doubt but we should come iointly and generally vnto God, as the Israelites here did.

*Ezcl. 10.*  
20.

2

The second Circumstance obseruable in this Comming of the Israelites vnto God, is now to be considered; which is, the Celeritie or present haste vsed in this their Comming. (*Wee Come*) in the present Tense; not wee will come ere long; not we will consider vpon it when will bee our fittest time to come vnto thee. No such matter. Here is obedience without delay, present comming, answerable vnto



to Gods present calling. When God calls vpon sinfull men to repent and returne vnto him, the most giue him an answer, not vnlike that which *Felix* gaue vnto *Paul*, *Goe thy way Act. 24. 26. for this time, and when I haue conuenient time, I will call for thee againe.* But we must not refuse Gods conuenient time, and thinke to make him waite vpon our conuenient time. No, the practise of these Israelites must bee our patterne and instruction. *Obedientia non discutit Prosp. Dei mandata, sed facit.* True obedience doth not debate the case when God commands, but presently falls in hand with executing his command. Excellent is that example of faithfull *Abraham*. God saith vnto him, *Get thee out Genesis 12. of thy countrey, and from thy kindred, and from thy Fathers house, vnto the land that I will shew thee.* And so *Abraham* presently departed. Euen so when GOD bids the true seed of faithfull *Abraham*, to leaue their corrupt affections, to forsake their wonted wicked courses, and come into that land of Righteousnesse which hee thewes vnto them, they presently leaue the one, and come into the other. Delay is alwaies dangerous in matters of importance, but in this our comming

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vnto God, it drawes three Mischiefes after it, and they are mighty mischiefes too.

The first is, an vnspokeable and intollerable Indignity, offered vnto the Sacred Maiestie of God himselfe. For when God calls vs to come vnto him, What staies vs from comming, vpon whom doe we waite in the Interim? vpon whom (as much as in vs lies) doe wee make the great God of heauen to waite? I will tell you. It is our owne base and sinfull lusts which stay our comming vnto God. For as the new married man answers in the Gospell vnto Gods inuitation; *I haue married a wife, I cannot come*: so sinfull men answer when God inuites them to come vnto him by true repentance; We are wedded to our owne lusts; wee cannot come. But who hath made this marriage betwixt thine owne heart, and thy sinfull lust? Who is it that perswades thee, to forsake the commands of God thy Father, and of Holy Church thy Mother, and to cleaue vnto this strumpet, which thou callest thy wife? Sure the Author of this is neither better nor worse, but euen the diuell himselfe. Now consider seriously; is the infinite Maiesty of the great God of heauen, a fit

Subiect

Luke 14. 20.

Subiect to haue such a scorne and contumely  
 put vpon him? What earthly King would not  
 storne and rage at the Indignity, if calling one  
 of his seruants to come vnto him, he should  
 answer: Sir I am sporting with some of mine  
 idle companions, and therefore your Highnes  
 must bee content to waite my better leisure.  
 But if hereunto hee should adde; heere is an  
 old Rebell and Arch-traitor against your Ma-  
 iesty, who perswades me not to come at your  
 call, and I must be raled by him; this would  
 aggrauate the matter, and make it bee taken  
 farre more hainously. This in effect is all that  
 the Fornicator, the Drunkard, the Couetous,  
 the Ambitious person hath to say for him-  
 selfe, why vpon Gods call he comes not pre-  
 sently vnto him. His sinfull lusts intreate him  
 to imbrace them yet a little while longer: and  
 the diuell whispers vnto his heart; *Da mihi Nazianzen.*  
*quod præsens est, Deo quod futurum est, mihi florem*  
*etatis, illi reliquias.* Giue me the present time,  
 allow God the Future, giue mee the flower of  
 thy youth, let God haue the bran of thine old  
 age. Thus wretched men to the infinite disho-  
 nour of their Creator, let the diuell take his  
 choice, and put God to waite for his lea-  
 uings;

uings; which in all likelihood will in the end proue either nothing, or worse then nothing.

2 The second Mischiefe which followes vpon it, when wee come not presently at Gods call, is the manifold wrongs and Hurt which thereby wee doe vnto our owne soules. Wicked men whilst they linger on the time of their returning vnto God, thinke that they doe their Soules great pleasure, at least that they doe them no great harme: but they consider not that whilst the Soule takes her sinfull pleasure, shee withall takes her deadly bane. Shee falls into a Consumption of spirituall grace, if euer shee were indued therewithall: and is not a Consumption a dangerous disease. Shee contracts a Schirrus, or spirituall hardnesse, which makes the Soule scarcely penetrable by the dew of grace whensoever it falls vpon it: and is not this a grievous malady? Last of all (if God be not wonderfully mercifull) shee comes to haue a cauterized conscience, and to be giuen ouer vnto a Reprobate sense, which is *ultimum Terribilium*, the last and most terrible euill that can befall a man, who is not yet in hell. These things considered should make a Christian who hath  
any

any care of his own soule, to beware of the diuels Dilemma, who alwaies aduifeth men in the point of Repentance, as the Philosopher did in the case of marriage. If a young man aske his counsell; when shall I repent, and returne vnto God? his answer will be, *Nondum*, not yet, it is a great deale too soone. If an old man aske him the same question, his answer will bee, *Nunquam*, not at all, it is now much too late. But we may build vpon it, that whensoever God calls vnto vs, (as at this very present hee doth vnto vs all,) it is neither too soone nor too late, and therefore let young and old presently come vnto him.

The third and last Mischiefe, which attends vpon Delay, is a Number of vnknowne dangers, whereupon such men put themselves, euery moment that they continue impenitent in their sins. They trifle away their time, and delay their comming vnto God; but in the meane time who can assure them that Gods vengeance will delay the comming vnto them? It is safe and wise counsell; *Make no tarrying to turne vnto the Lord, and put it not off from day to day: for suddenly shall the wrath of the Lord breake forth, and in thy securi-* *Eccles. 5. 7.*

Gregory.

Heb. 3.  
Verse 11.

Psal. 50.  
Verse 22.

3

*ty shalt thou be destroyed.* The longer thou makest the patience of God, expect thy returne, the heauier will the load of Gods iudgments light vpon thee, for not returning. *Quo diutius expectat, diutius damnat.* The longer he waites, the harder he strikes: Dost not thou tremble to thinke, that whilst thou art sporting with thy sinfull lusts, God may be Swearing in his wrath, that thou shalt neuer enter into his rest? What was it but delaying to come when God called, which drowned the old world, which consumed Sodom with fire and brimstone, and which at length carried away the Iewes into the Babylonian Captiuity? And why may not England feare, lest by the same fault, wee suddenly draw vpon vs the like destruction? *O consider this, yee that forget God, least he teare you in peeces, and there be none to deliuer you.* O consider this yee that feare God; and that he may imbrace you within his armes of mercy, say presently vnto him from an vnfeined resolution; *Behold, wee come vnto thee.*

Hauiing spoken of the Generality of the Persons which must come, and of the Present haste to bee made in comming; the last Circumstance remaines; which is, the Direct Course

Course heere vsed: (*Wee come vnto Thee.*) They come in a most Direct line vnto God himselfe: And in this streight line, they moue not onely towards him, or till they come somewhat neere him, but they come vp close vnto him; neuer resting, vntill they come to rest, as it were in his very bosome. This alone is the Streight, Short, and perfect way of comming vnto God; other courses, are but crooked by-paths, or circular compassings, and will not answer the expectation of the Commers, as shall be cleered vnto you in the particulars.

It is a rule in naturall Philosophie, *Omnis motus est propter indigentiam*; Euerie thing moues for supplying some want wherein it stands. Now the sinner by this motion which we call Repenting, Returning, Conuerting or Comming (for all is one) seekes after three things, whereof no one can be had, but by comming directly vnto God himselfe for it. And the least of these three things is of more worth, then all the wealth, all the honour, yea all the world besides: and therefore must be duly sought.

The first is *Venia*, Pardon for all our sinnes passed; for obtaining whereof, who can imagine



ginea more proper and direct course, then to come immediately and directly vnto God the Father, by the *True Way*, God the Sonne, taking for our guide God the Holy Ghost ? In this motion there is no crooked turning into by lanes, no circular and friuolous running in a round, but a most direct and streight coming vnto God. And this is iust as God would haue it. *O Israel, if thou returne, returne vnto mee, saith the Lord : 1, euen I am bee, that putteth away thine iniquities for mine owne sake.* And therefore *Tertullian* said well in this case ; *Quo fugiam pœnitendo, nisi ad eius misericordiam cuius potestatem contempseram peccando ?* Vnto whom shall I flie for pardon in repenting, but vnto his mercy, whose power I contemned in sinning ? And as for pardon of faults, so likewise for Release from Punishments which we feele or feare, the same direct course vnto God must bee holden. For the same hand which hath wounded vs, can onely heale vs, the same mighty arme which hath broken vs, can onely binde vs vp againe, as the Prophet speakes. The young Prodigall when he came to his right minde, vnderstood that none but his Father could either pardon his faults, or free

*Jeremie 4.  
Esay 43.*

*Hosea 6.*

free him from his miseries: and therefore his resolution is; *I will arise, and goe to my Father, Luke 15. and say; Father I haue sinned against heauen, and before thee, &c.* You know the gracious entertainment which hee found. Shall wee then when wee finde our selues troubled in conscience with the guilt of our sinnes, hope to get absolution and remission from sinnefull men, standing in as much need of remission as our selues? By no meanes: For, albeit *the ministry of Reconciliation* 1 Cor. 5. Verse 18. be committed vnto men; yet there was neuer man inuested with the Authority of Remission, but onely *the man Christ Iesus*, Mat. 9. 6. who was God and Man in vnity of Person. Shall wee when wee feelee the smart of Gods scourges, or tremble for feare of some future punishments, hope to cleere the score by purchasing some plenary Indulgence from Christs pretended Vicar. Away with such foolery. Let the Pope first prooue that he needs no pardon for his owne sins, or that he can pardon himselfe, and then let him trie what good his pardon can doe vnto others. And as for release from any punishment, whereunto God hath adiudged a sinner, I am sure that if it were but one fir of a burning

ague, the Popes plenary Indulgence, with that most fauourable and liberall clause, *Quantum se extendunt claues Petri*, can doe him no helpe or good at all. Doe weetherefore seeke to be freed from the burden of sin which presseth our consciences, or from the burden of punishment which lies vpon our backes, or hangs ouer our heads; let vs take the onely streight and direct way, which is, by a true Faith, and a new life to come vnto God; and in so doing wee may assure our selues of finding that which we come for.

- 3 There is a second want, to wit, of sanctifying Grace, which the penitent soule hopes to haue supplied; for supply whereof there is no other possible way, but onely this, to come directly and immediately vnto God. For this grace whereby wee are enabled and strengthened to leade a godly Righteous and Sober life, is a
- James 1. 17.* gift that comes from aboue from the Father of Lights; and therefore if any man lacke this heavenly gift, let him come to aske it of God, which giueth to all men liberally, and reproveth no man, as the same Apostle speaketh. To imprint this lesson in our hearts, Blessed Sainr Paul makes it a vsuall Salutation in the fore-  
front

front of his Epistles; *Grace and Peace from God* *Rom. 1. 7.*  
*our Father, and from the Lord Iesus Christ.* The  
 very heathen Philosopher had some glimmer-  
 ing of this Truth, that mans goodnesse is  
 Gods gift: which made him say. *Bonus vir* *Seneca.*  
*sine Deo nemo est. Nulla sine Deo bonamens.* There  
 is no good man; nor no good minde in any  
 man without God. Doth the soule therefore  
 of any man hunger and thirst after righte-  
 ousnesse, doth it long to be refreshed with the  
 dew of diuine grace, seeke it at the *Fountaine* *Ier. 2. 13.*  
*of liuing waters,* and not in *broken pitts,* which  
*can hold no such precious water.* Some are so  
 foolish as to thinke spirituall grace may bee  
 found in holy water, in Reliques and such like  
 superstitious obseruations. Some hope to  
 fetch it from *Rome, Loretto* or *Ierusalem* by a  
 tedious and long pilgrimage. Some suppose  
 the directest and readiest way, is to begge it  
 of the Saints, and especially of the Blessed  
 Mother of our Sauour Christ. But God con-  
 ueigheth not his grace into the soules of men,  
 thorough any of those channels. Wee must  
 come vnto him for it, and in the vse of his  
 ordinances, wee shall receiue heauenly grace  
 immediately from the hand of our heauenly

*Parisiensis.*

**Father.** *Gratia immediate ex ipso Fonte descendit in cor humanum, alium abyeum, aut aliam causam non habet.* Grace doth immediately descend into the heart of a man, from God the Fountaine of grace; other course or other cause it hath none. All therefore that thirst after this sanctifying grace must come directly vnto God for it. Here euery man will be ready to say; there is none of vs so wretched and prophane that comes not directly and daily vnto God; for this gift of heauenly grace. I will shew you what manner of men refuse to do this, and then I will leaue it to euery mans own conscience, whether hee be in the number, or no. Those who finde not themselves ouer pressed, and wearied vnder the burden of their sinnes: Those who feele not in themselves a hungry and thirsting after righteousness; those that care not for the meanes of obtaining grace; to wit, Prayer, the Word, the Sacraments: In brieft, those that are more desirous to enioy their sinfull lusts, then to subdue and conquer them: these, and all these refuse to come vnto God for his sanctifying grace. Nay, I may goe a step further; If God come & offer his grace vnto any thus disposed,

disposed, they are ready to thrust it backe; and had much rather obtaine from God (if it were possible) a dispensation to liue still after the sinnefull lustes of their owne hearts, than a power and strength to ouercome the sinnefull lustes of their owne hearts. If G O D should presently offer vnto vs all, our choice of these two; how many of vs would be at a stand which to choose? How many may we iustly suspect would choose the latter, and the worser part? I presse this no further; Let euery man iudge of himself by that which hath been sayd, whether he say vnto God, as these Israelites did, *Behold I come vnto thee*, for thy sanctifying grace.

Now there remains the third and last thing which a sinner returning seekes after, and that is Glory, or Eternall life. There were no great benefit reaped by comming vnto God for pardon of our misdeedes, and grace to liue well, if these two drew not after them the benefit of eternall life. But when we haue truly repented, obtained pardon, and indeuoured our best to lead a new and holy life; for all this our consciences will tell vs, that we fall short of deseruing eternall life. Surely then there is

Rom. 3.

Rom. 6.

Rom. 2. 2. 7.

but one direct course to obtaine it, and that is by addressling our selues as humble petitioners vnto God, and saying: *Behold wee come vnto thee*, to begge that which we know wee cannot merit. *For all haue sinned, and are deprived of the glory of God, and haue no other hope to obtaine it, but by way of free gift, through Iesus Christ our Lord.* And yet let me tell you this; that if we come vnto God for it as we should, that is, *by faith and holinesse of life*: this verie comming is a most certain leading way thereunto, though not a deseruing cause thereof. It is a short but a sound determination of S. Bernard; that good works, or a godly life is, *Viaregni, non causa regnandi.* The Apostle hath taught vs the same doctrine; *that by continuance in well doing, wee seeke glory and honour, and immortalitie and eternall life.* But, alas, how manie be there in the world that dream they seek after eternall life, and yet neuer take this direct course of comming vnto God for it? Will your proud Papisticall merit-mongers come to God for it and begge it at his hands? No sure. They will rather vrge God to bring it vnto them, and paie it as a due debt, which by their condigne merits they haue long ago deserued,



serued, *secundum æquiualentiam rei ad rem*, as their Iesuiticall Doctōrs haue taught them to speake. Doe prophane Epicures, and vngodly worldlings seeke it by comming vnto God for it? No questionlesse: They rather seeke it from the diuell; as if they beleueed not onely that boasting lye of his, *All the Kingdomes of Luke 4. the earth are mine, and to whomsoeuer I will, I giue them*: But as if they beleueed that which the Father of lyes durst not affirme; that the kingdom of Heauen was at his dispose, and that by his seruice it might be gained. Last of all, Doe hypocrites (thinke yon) and dissemblers come to God for eternall life? Nothing lesse. They make a shew sometimes of comming towards God, & drawing very neere vnto him, but in their hearts they are resolued neuer to come at him. It should seeme they thinke to get into heauen, not by comming vnto God in the plaine and direct way of a liuely Faith and a holy life, but by deceiuing God, and slipping in at some blinde back-dore of their owne making. But to shut vp this point, and withall the former part of my Text. Let eue-  
 ry man that desires either pardon of his sins,  
 or release from Gods iudgements, that hopes  
 either

either for infusion of sanctifying grace here,  
or participation of eternall glorie hereafter,  
come to God for all these, and come to him  
in that direct way which he hath appointed.  
And thus much for the Israelites protestation  
of obedience.

We are now come to the other branch of  
my Text, which containes a Declaration of  
those Motiues which induced them to obey;  
in these words. (*For thou art the Lord, our God.*)  
Heere is a double chaine to binde men vnto  
obedience. The strong iron chaine of Gods  
infinite Power and vniuersall dominion, which  
ties all men alike; (*For thou art the Lord,*) The  
pleasant golden chaine of Gods speciall loue  
and mercy, which in speciall manner tied these  
Israelites vnto him. (*Our God.*) He that ac-  
knowledgeth God to be the vniuersall and  
Omnipotent Lord ouer all the world, feare  
should driue him to obey his commands. He  
which beleeues him to be *His God*, loue should  
draw him to obey his commands. He whom  
this double chaine cannot binde vnto obedi-  
ence, is in a farre worse case then that *Demo-*  
*niack* in the Gospell, *Whom no man could binde,*  
*no not with chaines.* Let vs beginne with the  
former. God,

*Marke 5. 3.*



beeing now laid, that God, is the Lord of all  
 men by creation, let vs consider what force  
 this ought to haue in drawing vs to obedi-  
 ence. First, I am sure, that God himselfe  
 iudgeth it a most forcible motiue. Why else  
 should he set such a *Memento* vpon it? *Remem-*  
*Eccles. 12.* *ber thy Creator in the daies of thy youth.* Out of  
 doubt God knew that it was impossible euen  
 for a young man to grow rebellious, whilst he  
 remembers the Lord to be his Creator. Why  
 should God charge euery wicked and vngod-  
*Dent. 32. 18.* *ly man, with an Oblitus es Domini Creatoris tui,*  
*Thou hast forgot the Lord thy Maker;* but that  
 he knowes, if this were not forgotten, his com-  
 mands would neuer be disobeyed. Not one-  
 ly God, but all good men haue conceiued the  
 force of this motiue to be so great, that vpon  
 the apprehension thereof, they presently con-  
 clude in their owne soules: *Come let vs fall*  
*downe and kneele before the Lord our Maker.* If  
 Grace were wanting, yet Reason is able to  
 make this inference; If God be my foueraine  
 Lord by right of Creation, I cannot resist him  
 but to mine owne destruction. For *woe will be*  
*Isay 4. 9.* *vnto him that striues with his Maker.* This rea-  
 son makes all creatures though deuoid of rea-  
 son,

son, ready to obey at Gods beck. God made the Sunne; and therefore if hee bid it stand still in the firmament, it dares not but stand, if he bid it goe backe so many degrees, it dares not but goe backe; though in its owne nature it reioyceth like a Gyant to runne his perpetuall course. God made the fire; therfore if he forbid, it dares not burne the three children, no not singe so much as one haire of their heads. Thelike obedience to their Creator hath shewen it selfe in the most fierce beasts, in the most rauening birds, in the most venomous Serpents. What shall we say then is the cause, that this most forcible reason, hath so little force in moouing reasonable men vnto obedience? That whereas euery childe if he bee asked who made him, can presently answer, God; yet few men when GOD who made them askes for their obedience, haue learned to answer from the heart, Behold we obey. I can giue no better reason hereof then this: that men deceiue themselues, whilest they suppose they firmly belecue that as an Article of their faith, which they onely assent vnto for company or fashion sake, because o-ther Christians hold it for an Article. Such a

beleefe, is but a slight opinion swimming in the braine, it is no true and liuely faith, rooted in the heart. Such men when they call God their Creator, deale with him as the Iewes did with Christ; who clothed him in a royall robe, and salute him with the royall title of a King, and yet at the same time they scorne him, buffet him, and spit in his face. Doth not the Drunkard, the Fornicator, the Swearer, and in a word euery bold and rebellious sinner deale with God in the same manner? He calls him his Creator, he bowes the knee vnto him as to his Maker, and yet he feares not to cast the filth of his sins into the very eyes of this his Lord and Maker. *Cui res nomini subiecta negatur, nomine illuditur.* It is but a flat mockery to giue God high titles, and to denie him answerable duties: and those which doe it, are but Christians in name, and Infidels in deede and truth. The true Christian that beleeues from a sound heart God to be his Maker, cannot but in some good measure from the heart obey God his Maker.

*Tertullian.*

2 Secondly, GOD is not onely The Lord Creator, but also The Lord High Protector, or Generall Preseruer of all his creatures, and

more

more especially of mankinde. For God is not like an artificer; who when hee hath finished his worke, quits his hands of it, and leaues it for-lasting or perishing to the strength of the materials, wherof it consists No; we must conceiue a perpetuall *Maintenance diuina* (as the Schoolemen terme it) without which, men and Angels, heauen and earth, with all the creatures in the world, would in a moment fall backe into that Nothing out of which they were at first made Something. Vpon this ground *Durandus* maintaines; *Verum est* *Durand.* *dicere de quavis creatura, quod quamdiu est, creatur à Deo.* We may truely say of any creature, that so long as it is, so long God Creates it. His meaning is, that Creation and this Conservation are the same action being considered in God, and only differ thus: That Creation respects the Being of the Creature, as newly produced out of Nothing by Gods infinite power: and this Preservation respects the Being of the same creature, as continually supported from falling into nothing, by the same infinite power of G O D. But to let Schoole-speculations passe; the Scripture can best teach vs, how this title of Vniuersall Lord



*Colos. 1. 17.* Protector belongeth vnto the Almighty. *He is before all things, and in him all things Subsist,* saith the blessed Apostle. And againe, *Omnia portat,* *Hee beareth vp all things by his mighty power.* So that if this our great Supporter, should but for a moment withdraw his Preseruing power, the whole world in the twinkling of an eye, would vanish into Nothing. Neither is it our Being only, which depends vpon Gods continuall preseruatiō; but all our well-beeing is also deriued from his gracious prouidence and protection. It is this bountifull Lord which *opens his hand, and filleth vs with his blessings;* which holdeth his hand ouer vs, and keepes vs out of manifold dangers, which stretcheth out his helping hand vnto vs, and pluckes vs out of all our miseries. Such a Generall Powerfull and Careful Lord Protector, is our God vnto vs. Now this being granted, is it not an effectuall motiue to make all men dutifull and obedient vnto such a Lord? I am sure that our Souereigne Lords vpon earth, for this very cause of protecting their subiects, and maintaining them in peace and safety; challenge and iustly challenge, both obedience and tribute at their hands. How much  
more

*Rom. 13.*  
*Vers 6.*

more then may the Souereigne Lord of Heauen, who protects both Prince and People, challenge the tribute of obedience from them both? Out of doubt he will and doth require it, and therefore it is our best to pay it. The wise Salomon tells vs, *There is no rising vp against* Pro. 3. *the King.* And the Hebrewes haue a Prouerbiall saying: *Migrandum ex loco in quo Rex non timetur.* It is time to leaue that Countrey where the King is not feared: as if alwaies some great iudgement were hanging ouer it. What then may we think is like to befall that Nation, which is vp in rebellion against their heauenly King, which deny obedience to their omnipotent Lord, and gracious Protector? I am either much deceiued, or this matter doth very neerely concerne vs. No Nation in the world hath seene more apparent effects of Gods admirable protection ouer them, then we haue done. No Nation in the world hath been more laded, and ouer laded with plenty of all manner of blessings, then we haue been: And (which I am sorrie may truly be added) no Nation in the World hath shewed themselues more carelesse, and thanklesse and gracelesse, towards so gracious a Lord,

Lord, and mighty Protector then wee haue done. I cannot thinke of the generall impietie of these times, but mee thinkes I see with all a terrible blacke storme gathering ouer our heads: mee thinkes I see God withdrawing his wonted fauourable protection from vs, and suffering vs to be ouerwhelmed with such iudgements, as our folly and impiety hath long agoe deserued. There is but one meanes to prevent those miseries which hasten towards vs; and that is, betimes to cease from farther prouoking our mighty and gracious Protector. *Prouoke me not to anger by the workes of your hands, and I will doe you no harme:* it is Gods owne promise, by the mouth of the holy Prophet.

*Jeremie 25.  
Verse 6.*

3 I am now come to the third and last Respect, wherein God is truly stiled, *The Lord*; that is, the Vniuersall Lord ouer all mankinde. And this is, in regard of his Iudiciary Office and Power, which makes him the true Lord Chiefe Iustice through the whole world. For the Office, it is in expresse termes ascribed vnto him by the Psalmist. *The Lord hath prepared his throne for iudgement; for he shall iudge the world with righteousness, and the people with equity.*

*Psal. 9. 7.*

equity. And this Office, doth not onely extend it selfe to the punishing of the wicked who hate God; but to Gods owne children also when they disobey him. *I will visit their transgressions with the rodde, and their iniquity with stripes.* None but such prophane Atheists, who wish God out of this Office, durst euer denie it to belong vnto him. Marcion was anciently branded in the fore-head for this heresie. *Iudicis officium à Deo remouet, & et solum bonitatem adscribit,* saith Tertullian. But no doubt long since, his owne experience hath made him recant this error in hell. It may be, though God haue this Office of an vniuersall Iudge ouer all the world, yet this Circuit is so large, that he wants Power or Meanes fully to execute it. This cannot be imagined; the contrary so euidently appeares thorough the whole Scripture. *When all flesh had corrupted their waies upon earth,* an end of all flesh is presently determined by the Iudge of heauen; and the whole world is sentenced to be drowned; and the sentence is as easily executed, as if it had beene pronounced but against some one particular man. *When the cry of Sodom and Gomorrah had pierced the heauens,* God ad-  
G
iudged

*iudged them to be burned with fire and brimstone ;*  
 and presently he rained fire and brimstone vpon  
 their heads. I will not trouble you with  
 heaping vpon more examples of Gods power in  
 this kinde ; I had rather stirre you vpon to feare  
 and obedience, vpon consideration of the vn-  
 resistable power of this Supream and Vni-  
 uersall Iudge. Shall the Lyon roare and shall  
 not the beasts of the field quake ? Shall the  
 great Iudge of heauen threaten vengeance a-  
 gainst rebellious sinners, and shall not dust  
 and ashes fall downe at his feete, and humbly  
 sue for mercy ? Shall the Diuell himselfe vpon  
 the knowledge of Gods supream Iudiciary  
 power beleeue and tremble, and shall men  
 more Diuelish then the Diuell beleeue God  
 to be an Omnipotent Lord and Vniuersall  
 Iudge, and yet neuer tremble at the matter ? It  
 were hard to thinke there were any such Gy-  
 ants in the world, who durst fight against God,  
 and despise both the Office and Power of this  
 Soueraigne Lord, and Vniuersall Iudge, but  
 that wee see them daily with our eyes, and  
 heare them with our eares. Is not the strong  
 Churh-robber one of these Gyants, who  
 dares openly say ; *Come let vs take the houses*  
*of*

of God into possession; neuer fearing that which followes: *O my God, make them like a wheele, and like stubble before the winde.* Is not the abominable swearer one of these Gyants, who dares tolle and tumble the reuerend name of God in his foule mouth, though God haue threatned that for such irreligious oathes the land shall mourne. Is not euery filthy fornicator, euery beastly drunkard, and in a word, euery shamelesse and daring sinner of the race of these Gyants; who knowing and confessing that this great Iudge hath already passed a sentence of death against these sinnes, *1 Cor. 6. 9.* yet sport themselues with them, and gibe at the Iudge himselte. *Tush, the Lord shall not see it, neither will the God of Iacob regard it.* But I hope there is none heere of this rebellious rout; nay I hope euery man heere present is in all humility & obedience ready to say vnto this great Lord and Iudge, as the Israelites doe in the Text. *Behold, wee come vnto thee, for thou art the Lord, our God.* And now let vs passe from the Generall Motiue, vnto the more speciall in the two last words, (*Our God.*)

(*Our God.*) The former Motiue was common to the Israelites with all other nations:

for God is the Creator, Protector, and Iudge of all men: but this is proper vnto them, as they made the Body of Gods visible Church, for it is the Church alone, which can challenge God by peculiar right to bee her God. And this shee may doe in a double respect. *Iure confederationis*, *Iure redemptionis*. By right of Couenant, or confederation; and by right of Ransome or Redemption.

First, by right of Couenant established betwixt God and the seed of Abraham. *I will establish my Couenant betwixt mee and thee, and thy seed after thee.* And for further ratification of this couenant, God would needs haue the seale of circumcision put vnto it. If this bee not enough, God ouer and aboue hath confirmed it, by swearing thereunto. *I sweare vnto thee, and entred into a couenant with thee, and thou becamest mine.* In respect of this speciall Couenant, God claimed the Iewes for his speciall inheritance & peculiar people; and they challenged him for Their God, in a more speciall manner, then all the world besides could doe. Now as God was by a speciall couenant God of the Iewes vnder the Old Testament, so now he is become God of the Christians vnder the New.



New. Our Baptisme is the sealing of this Couenant, wherein the blessed Trinity, Father, Sonne, and Holy Ghost, receiue the party Baptized into speciall fauour and protection: and the party there indents with the same blessed Trinity, so soone as he shall come to vnderstand this Couenant, presently to forsake the Diuell and all his workes, constantly to beleue Gods holy Word, and obediently to keepe his commandements. Now I haue shewed the Nature and quality of this Couenant, which then warranted the Israelites, and now warrants vs Christians, to call God, *Our God*; let vs consider how forcible it is, or ought to be to draw vs all vnto obedience.

1. First, this very Couenant must put vs in minde of obedience; because otherwise wee loose the Benefit thereof, for not Taking hold of the said Couenant. The Prophet *Esay* hath taught vs, that the keeping of Gods commandement, and chusing the things that please him, is the very taking hold of this Couenant: and therefore it will follow from the contrary, that the despising of Gods Commandements, and doing those things which he hates, is the loosing of this hold.

*Chap. 56.  
Verse 4.*

Again we are farther to consider, that all  
 our happines or unhappines in this life, and  
 after this life, depends vpon the keeping or  
 breaking of this Couenant. *If yee will consent  
 and obey, you shall eat the good things of the land.*  
*But if you will not obey, but despise mine Ordinances,  
 and breake my Couenant, then I will set my face  
 against you, &c.* It is a Chapter worthy of our  
 most diligent perusall. For in it as in a glasse  
 we may cleerely see, how it comes about, that  
 we the people of this Land, who were some-  
 times crowned with all Gods blessings, begin  
 of late to be stripped out of them one after a-  
 nother, and are in danger of being depriued  
 of them all. We may likewise see, from whence  
 it comes that wee haue beene consumed at  
 home with plague & pestilence, that abroad  
 wee haue fallen before the sword of the ene-  
 my; in these and all other iudgements which  
 haue or shall light vpon vs, we must take no-  
 tice of *Our God*, as auenging the quarrel of his  
 Couenant. What quarrell can God haue a-  
 gainst vs about this Couenant? He hath a dou-  
 ble quarrell. First, for our Hypocrisie; in that  
 wee call him *Our God*, and make shew as if we  
 were his peculiar people; in that we call him  
 Our

*Esay 1.19.*

*Leuit. 26.*

*Verse 15.*

*Leuit. 26.*

*Verse 25.*

*Our Father*, and pretend that wee are his true children, and yet in the meane time wee will neither serue him as *Our God*, nor loue him as *Our Father*. It is Gods agreement with his people : *Thou shalt call mee, saying, My Father,* Jeremie 3. Verse 19. *and shalt not turne from me.* He that will needs call God Father, and yet will turne away from him in the course of his wicked life : If God call him sonne, it will be no more to his comfort, then when *Abraham* said to the glutton in hell. *Sonne, Remember that thou in thy life* Luke 16. *time tookest thy sinnefull pleasures, and therefore now thou must be content to vndergoe eternall torments.*

But yet God hath a farther quarrell against these Couenant breakers, and that is not only for their hypocrisie, but for their plaine treacherie. For as if it were not bad enough to forget the Couenant established betwixt God and them, they most traiterously account, *the bloud of this Couenant as an unholy thing,* Heb. 10. Verse 29. and make a new confederacy with Gods knowne enemies, the world, the flesh and the diuell. They shame not to boast and brag of this their new league: *We haue made a Couenant* Esay 28. 15. *with death; and with Hell we are at an agreement.*

But

But

But let euery man that by vertue of the Couenant calls God his God, derest all hypocrisie, abhor all treachery; and remember that his happinesse depends not vpon the entring into a Couenant with God, but vpon the true keeping of the Couenant. And for the more effectuall stirring vp of euery man here present to repentance and newnes of life, according to the tenor of the Couenant, I wil adde this one thing. That whatsoeuer our carriage hitherto hath been, this very Couenant may assure vs, that *Our God*, and *Our Father*, neither will nor can refuse graciously to accept vs into fauour, vpon our submission and amendment.

2 Chron. 7.  
14.

He is ingaged by speciall promise. *If my people, among whom my name is called vpon, doe humble themselves and turne from their wicked waies, then will I heare in heauen, and be mercifull to their sinne, and heale their land. Promissa hæc tua sunt; & quis falli timeat cum promittit ipsa Veritas?*

August.

These are thy promises, O Lord, and who needs doubt the performance, where Truth it selfe makes the Promise? But if any man should doubt whether this Promise be strong enough to binde God, to accept the submission of a rebellious seruant; yet there is no doubt

doubt, but his tender fatherly affection is strong enough, to make him accept the submission of a Repenting Childe. *Ephraim is my* *Ier. 3. 14.* *deare sonne, therefore my bowels are troubled for him; and I will surely haue compassion vpon him, saith the Lord.* Let vs therefore now at last come vnto our God, with humble, lowly, and penitent hearts, and then wee shall speede no worse then the Prodigall childe did: That is, our louing Father will haue compassion vpon vs, *hee will run and fall vpon our neckes, hee will* *Luk. 15. 20.* *kisse vs, and put the best Robe, euen the rich Robe of his wel-beloued Sonnes righteousness vpon vs.*

There remains the other title of Redemption to be briefly touched, in regard whereof the Israelites terme God, their God, and on the other side God also termeth them his peculiar people: And this Redemption was twofold: God was called their *Strong Redeemer*, and they were stiled *the people whom God had Redeemed*, in regard of that famous and miraculous deliuerance out of the Egyptian thraldome. God esteemed this Temporall and Corporall redemption so great a benefite, and so forcible an inducement to Obedience, that hee thought it fit to bee ingrauen in the fore-

front of his ten Commandements. Yet this is not it which I purpose now to insist vpon. There is therefore another Redemption wrought by the bloody Passion of the Messias; obscurely represented in the Leuiticall Sacrifices, more plainly described by the Prophets, but most evidently painted out vnto vs by the holy Apostles. This is our Spirituall and eternall Redemption, whereby we are redeemed out of the iawes of the diuell, from eternall Death and Damnation of body and soule, which otherwise, we must haue vndergone, & indured world without end. Now albeit the Generall Power of this redemption extend it selfe vnto the whole world, yet the Declaration & Application thereof belongs in speciall manner vnto the Church; & therefore it is the Church which out of this respect, calls God, her God; and it is likewise the Church, which for this cause God owns as his peculiat people. This is the Redemption whereof euery member of the church ought with holy *Iob*, to take speciall notice. *Scio quod Redemptor meus uiuit. I know that my Redeemer liueth. And not onely so: but I know that this my Redeemer hath ransomed both my body and soule, not with*

with gold or siluer, but with his owne precious blood; *to the end that being thus Bought* 1 Cor. 6. 20. *with a price, I may glorifie him both in body and soule.* If all which hath beene formerly vrged, cannot perswade men to returne to the obedience and seruice of God, yet this Motiue, that he is *Our God*, and that by Right of Redemption should inforce vs thereunto. Our Creation out of nothing was an infinite benefit, and ties vs straitly to God our Creator. But this our Redemption at such an inestimable price, when we were worse then nothing, is infinitely greater then that other infinite benefit, and ties vs in a more strait band vnto God our Redecmer. Our Creation cost God no more but the word speaking, *Dixit & factum est*, *hee said it, and hee did it*; but our redemption was not so easily wrought; *Multa tulit fecitque Deus, sudauit & alfit*. What man so thanklesse that would not for euer acknowledge him for his good Lord and Patron, and strue to doe him all acceptable seruice, who had but redeemed him from the Turkish slauery, and rowing chained in their gallyes. How much more then stand we obliged in all duty and seruice vnto our God,



Tit. 2. 14.

Serm. de  
Eleemosyna.

Ibid.

who hath redeemed vs from beeing the  
 slaues of Sathan, from the chaines of darke-  
 nesse, and euerlasting damnation. They haue  
 no sense of this Redemption, nor no part as  
 yet in it, who are not inflamed thereby to  
*serue God in holinesse and righteousnesse, and to*  
*become a peculiar people vnto him, zealous of good*  
*workes.* But alas, where shall God our Redee-  
 mer finde such zealous seruants, amongst mil-  
 lions of men that confesse and professe them-  
 selues to be redeemed with his blood? The  
 World and the Flesh haue a world of Ser-  
 uants at command; nay the diuell himselfe is  
 so well attended, that Saint Cyprian brings  
 him in; thus bragging against our Sauour  
 Christ, and insulting ouer vs silly and sinfull  
 wretches. *Ego pro istis nec sanguinem fudi, &c.*  
 I haue spilt no one drop of blood for any of  
 these, I haue taken no paines to doe them  
 any good; nay all my study and paines euer  
 was, and euer shall be, to bring them to death,  
 and eternall damnation. Notwithstanding all  
 this; *Tuos tales demonstra mihi Christe,* O Christ,  
 (if thou canst) shew me so many, so busy, so  
 painefull, so dutifull seruants of thine, as I am  
 able to shew vnto thee euery where of mine.

O what a shame is it vnto vs all that beare the name of Christians, *Hæc dici potuisse, & non potuisse refelli* : That such things may triuely bee objected against vs by the diuell, and cannot truely be denied, or confuted by vs.

O what a grieve is it vnto our Lord Christ, that a cursed Murtherer should be able to entise away so many seruants, from a blessed Redeemer? This point should rather be prosecuted with teares, then words; nothing now remaines, but that euery man heere present, search into his owne heart and life, inquire and finde out his owne proper sinnes, turne speedily from his wicked waies; and that all of vs say with a ioynt and constant resolution as these Israelites did: *Behold, wee come vnto thee, for thou art the Lord, our God.*

THAT Almighty God who hath this day called vs vnto him by his word, draw vs vnto him by the effectuall operation of his holy Spirit; that so renouncing the seruice of the World, the Fleth, and the Diuell, and returning vnto the Seruice of our true Lord; wee may recquer his fauour here, and enioy his

euerlasting fauour hereafter. Grant this  
 most mercifull Father, for the infinite  
 merits of thy wel-beloued Sonne,  
 to whom with thee and the Holy  
 Ghost, be ascribed all Praise,  
 Power, Maiesty, and Do-  
 minion, this day and  
 for euer Amen.

FINIS.



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